

HOW
TO LIVE,
and that well,

*In all estates and
times : specially,
when helpes, and comforts faile.*



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HOW
TO LIVE
and cheer well

for all states and
times especially
in the present day



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TO THE Reader.

Good reader, if thou wouldest be saved by thy faith in Christ after death: thou must here live by it before death. And faith for the time of this life hath two great uses. The first is to cut off wordly sorrowes & cares. It is the common fashion of men, to multiplie their cares out of measure, & thereby to make their lives most miserable. For first of all, beside necessarie labours, they take upon them many needelesse & superfluous businesses. Secondly their manner is, to care not onely for the labours to bee done, but also for the

To the Reader.

event and successe of their labours, that they may alwaies prosper and neuer be crossed: but this care belongs to God alone. Thirdly, they content not themselves with their lot and condition, but seeke by all meanes to increase their estate, and to make themselves rich. Lastly, they exercise themselves not only in disposing of things present, but they forecast many matters in their heads, and plot the successe of things to come. Now faith, when we have done the workes of our callings according to the prescript of the word of God, faith (I say) maketh vs commend to God the blessing, successe, and event thereof by prayer and affiance in his promises, not doubting but he will giue vs all things necessarie. And if we want the blessing and successe we looke for; yet faith makes vs renounce our owne desires, and

silence

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silence to quiet our hearts in the good pleasure of God; And thus many worldly cares are cut off.

Secondly, when a man at his wits ende knowes not what in the world to doe, being (as it were) plunged into a sea of miserie, faith giues direction and staies the minde. For when all temporall things faile vs euen to the verie skinne and life, faith preserues within vs an affiance of the grace and mercie of God, and the hope of life euermlasting. Faith shewes vs hidden things not to bee discerned by sense and reason. Life euermlasting is promised vs, but wee die, for all that wee heare of the resurrection; but in the meane season wee rotte in our graues: wee are pronounced blessed, and yet wee are ouerwhelmed with infinite miseries: abundance of all things is promised, but for all this wee often hun-

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ger and thirst: God promiseth to heare vs, and to bee present with vs, but he seemes oft times to be deafe, (as it were) at our cries. Now then comes faith, which is the substance of things hoped for, and makes vs lift our mindes above the whole world, to apprehend the inuisible and unspeakeable things of God, which he hath reuealed and promised vnto vs. These things I shew more at large in this small treatise following; reade it at thy leisure, vse it for thy good, and see thou be a doer of them.

W. Perkins.

Hab. 2. 4.

*The iust man shall liue by his
faith.*

IN the former chapter the Prophet complaines, and expostulates the matter with God, why the Iewes, the people of God, should be oppressed by the Chaldeans, the enemies of God. In the beginning of the 2. chap. the Lord makes answer to the Prophet, and the effect of the answer is this: They shall certainly be deliuered in the time appointed, but they shall not yet bee deliuered. Vpon this answer, the Prophet might happely object on this manner: How then shall the afflicted Iewes be able to liue in the meane season? the Lord answers by a distinction thus; the vniuſt man puffes vp

2 *How to live,*
himself with vaine confidence,
but the iust man shall liue by
his faith.

For the better vnderstan-
ding of the words, fīue things
are in order to bee explained.
The first, what is meant by the
iust man. Iustice mentioned in
the word is two-fold: the iustice
of the Law, & the iustice of the
Gospel. The iustice of the Law
hath in it al the points & parts
of iustice, and al the perfection
of all parts: and it was neuer
found in any vpon earth, ex-
cept *Adam* and *Christ*. The iu-
stice of the Gospel, hath all the
parts of true iustice, but it wāts
the full perfection of parts: as a
child hath al the parts of a man
in the infancie, though it want
perfection of stature and tall-
nes. And this kind of iustice is
nothing else, but the conuersi-

and that well.

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on of a sinner: with a purpose,
will, and endeavour to please
God, according to all the com-
mandements of the law. Thus *Iob* 1.6.
was *Noe* iust, *Iob*, *Zacharie*, and *Iob* 1.1.
Elizabeth: and thus must the
iust man be taken in this place
for one that turnes to God,
and by grace endeavours to
please God, according to the
whole Law of God, in his place
and calling.

The second point to be con-
sidered is, what life is heere
meant? As death is here two-
fold, the first & the second, so
is life. The first is the coniun-
ction of the body & the soule,
the second is the coniunction
of the whole man with God.
The first is called naturall, the
second spiritual or eternal life,
and both are meant in this
place. For *Paul* brings this vo-

ry text to prooue the iustification of a sinner by faith; and
 Rom. 1. 17. iustification is a part of spiritu-
 Gal. 3. 11. al life: because it is acceptation
 of a sinner to eternall life. And
 for this cause the Prophet saith,
 The iust man *shall live*, hauing
 relation not onely to the time
 of affliction then to come, but
 also to eternall life.

The third point to be considered is, what is the faith here meant: and that is iustifying or sauing faith: because we must liue by the same faith whereby we are saued. And faith hath his effect not onely after this life, but also in this life, we must liue first by it, before we can be saued by it. *Paul* therefore in his own example expounding this text, saith: *And in that I liue in the flesh, I liue by the faith of the Sonne of God, who hath loved me,*
 and

and that well.

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and giuen himselfe forme.

The fourth point is the construction of the words; & that is two waies. The first is thus, *The iust by faith shall liue*: the words *by faith*, being ioyned vpon the word *iust*. And then the sense is this: He that is iust by his faith, shall liue and haue eternall life. The secōd is thus; *The iust shall liue by his faith*: the words *by faith*, being ioyned to the wordes *shall liue*: and then the sense is this: The iust while he liues in the world, he shall liue by his faith. This latter construction and sense, I rather choose and imbrace, because Paul, euen in this sense brings this text to prooue that life eternall, & consequently iusti- Gal. 3. 12. fication comes not by working according to the law, but by beleeuing, & he makes an exposition

position between *living by faith*,
and *living by workes*.

The fift and last point to be
cōsidered is, How a man shold
live by faith? Because this
last point is of great moment.
I will spend some time in the
explaining of it. That a man
then may live by his faith, two
things are required: the first,
that faith be rightly conceived
and grounded in the heart; the
second, that after it is once con-
ceived, it *Raigne* and rule in the
heart. That faith may rightly be
conceived, two things are requi-
red. The first is the knowledge
of the word of God, for faith
stands in relation to the word:
and the word alone is the foun-
dation of our faith. Hereupon
the word is called the *foundation*
of the *Prophets* and *Apostles*.
By light of naturall reason we
doe

and that well.

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doe vnderstand, that the world had a beginning, & was made of God. Yet cānot reason breed in vs a certen perswasion of this point, but only the testimony of the word of God: and therefore it is said, *By faith we* Heb. 11.2. *vnderstand that the world was ordained by God.* And this made *Dauid* say, *In God I will praise his* Psal. 56. 4. *word.* Furthermore, in the word three things are to be known, *precepts* or commaundements, because they teach obedience: *threatnings*, because they re- straine disobedience: *promises*, because they serue to confirme vs in our obedience. Againe, promises are either principall, or lesse principall. The maine or principall promise is that, in which God offereth and reuealeth righteousness, & life everlasting by Christ. Within this pro-

promise is contained the grant
of remission of our sinnes, of
necessarie patience, of the assi-
stance of the spirit of God, and
of all gifts that are inseparably
ioyned with faith. Promises
lesse principall, are concerning
deliuerâces in temptatiôs, safe-
tie in dangers, health, wealth,
libertie, peace, &c. And these
must all be vnderstood with an
exception of the crosse & cor-
rection, and they shall so farre
forth be accomplished, as they
serue for Gods glory, and the
good of all them that beleue.
Now al these heads and points
of the word of God must be
knowne, and that in some par-
ticular sort, that a man may
liue by his faith.

The second thing required
for the right cōceiuing of faith
is, after Gods word is once
knowne,

and that well. 9

knowne, To trust God vpon his
word: yea to depend vpon it, &
to build vpon it. This is the
first and principall worke of
true faith: & it is called by *Paul*
The obedience of faith: and it is *Rom. 1. 5.*
made the end and scope of the
preaching of the Gospel: and
not without cause. For this is
the first and principall honour
of God, to beleue him vpon
his bare word; and thereby to
make a confession of the truth
of God. This the diuell knew
right wel: and therefore the first
thing that he sought to over-
throw in *Adam*, was his faith
in the word of God: and the
scope of the first temptation,
whereby he assaulted our Savi-
our Christ, was to overthrow
that faith and confidence he
had in his Father: saying, *If thou* *Matth. 4. 3.*
be the Sonne of God, commaund
that

that these stones be made bread:
 but this thou canst not doe:
 therefore thou art not the Son
 of God.

That this obedience, which
 we giue to God by trusting his
 very word, may be right obe-
 dience, it must haue lixe con-
 ditions. First of al, it must be *ab-*
solute: for we must (as it were)
 shut vp our owne eies, and sim-
 ply without any more adoe
 trust God vpon his bare and
 naked word, and suffer our
 selues to be led by it. In naturall
 things, experience is first, and
 then faith comes afterward.
 And *Thomas* following nature
 desired first to feele, before he
 would beleue. But God must
 be trusted, though that which
 he saith be against reason and
 experience. Thus *Abraham* be-
 leeued God against all human

and that well.

II

d hope. The second condition is,
e: that this obedience must bee
on sincere. For we must trust Gods
ch Gods word for it selfe, because it is
his Gods word, all by-respects set
be apart. They, which are as the
on stonie ground, receiue Gods
al word, and reioyce in it: and yet
re afterward in time of temptati-
m on go awrie. The reason is, be-
loo cause they receiue the word, &
and reioyce in it, not properly for it
our selfe, but in respect of honour,
ura profit, or pleasure, which they Luk. 8. 13
and looke to reape thereby. *Iohn*
ard the Baptist was a burning can- Ioh. 5. 3.
ure dle: and the Iewes reioyced in
e his light, only in respect of the
be nouelty of it: and therefore the
mul holy Ghost saith, *They reioyced*
rich in it but for a season. The third
and condition is, that we must trust
be God not in part, but in his
as whole word: and therefore ma-
ny

ny faile in their faith, that are content to trust him in his promises of mercy & saluation, but list not to beleue him in his commandements and threats.

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The fourth condition is, that we must trust God in his word *with all our hearts*, that it may

Iam. 1. 21,

take deepe roote, and be an ingrafted word. It is not sufficient for vs to haue a taste of the good word of God, and to receiue it with ioy, vnlesse we thoroughly & soundly build & rely our selues vpon it. The fifth

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condition is, that this trusting of God must be with an *honest heart*, that is, with an heart in which there is a distinct purpose not to sin, but in al things to doe Gods will. The good hearers are they which receiue

Luk. 8. 15.

the word *with an honest and good heart*. Without this can no

man

and that well.

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are man possibly liue by faith. He
ro- that puts away his good cōsci-
out- ence, makes shipwracke of his
his faith. It is godlines alone that 1. Tim 2. 19.
ats. hath the promises of this life, &
hat the life to come. And none can 1. Tim. 4. 8.
ord. iue the life of faith, but he that
may is a iust man. After that men
in. haue made some good procee-
ici- dings and doe know the word,
the. receiue it, reioyce in it, & bring
re. forth some fruit : if the heart
vee. for all this be euill, it will cause
l & them at length to depart from
fife. God, by distrusting or by deni. Heb. 3. 12.
ing. ng credence to the word. The
ne. 6
in. 6
ur. 6
ng. 6
ood. 6
iue. 6
roo. 6
no. 6
nat. 6

Se.

Seeing this is the right way
to conceiue faith, to know the
word of God, and to trust him
vpon the same word, all such
would liue by faith, must haue
their hearts kindled with a de
fire to do the things before men
tioned, specially to giue credence
to euery word of God. We may
not forsake God for any crea
ture: now we forsake him, when
we distrust him in his word.
Againe, not to beleue God, is
very Atheisme. For by this
means God is made a lyar, and
his glory and maiestie is abol
ished. It is the greatest part of
our glory to beleue God: as
Christ saith, *He that receiues his*
testimonie, puts to his seale, that
God is true: that is, giues vnto
God, as it were a testimoniall
of his truth, and thereto putteth
his hand and seale. And what
greater

greater honour can there be
when this, that the creature
should give testimonie to the
Creator?

Thus much of the concei-
ving of faith: now follows the
raigne of faith. The raigne of
faith is, when it beares rule and
way in the heart and life. For
where faith is, there neither
thought, will, affections nor
lust raignes, but faith alone. It
raignes by two actions. First of
all, it moues & makes vs to at-
tend on the calling of God, &
yeeld subiection to him in all
his commandements. Paul
saith, that faith *establissheth the* Rom. 3 32.
law: & one reason is, because it
makes vs doe that which the
law prescribes. Again, Paul saith
that these weapons are spirituall
and mighty, bringing every
thought in subiection to God.

Now

16 *How to live,*

2. Cor. 10. Now these mightie weapons are Gods word, preached and beleeued. He that is born of God
1. Ioh. 3. 9. cannot sin, because the seed of god remains in him, that is, the true word mingled with faith. Noah
- Gen. 8. 16. faith made him builde an Ark
- Heb. 11. 7. at Gods commâdement: after it was made, to enter into it, & was not to dare to come out of it, till he had warrant from God. *Abrahams* faith made him forsake his countrie and kindred at Gods commandement, and when he went, he knew not whither: & that good obedience may be performed to euery commandement of God, faith worketh two things in vs, *memorie*, & *attention*. *Memorie*, whereby Gods word is laid vp in the heart, that it may be drawn out to use, when occasiō shalbe offered.
- Act. 16. 3. *Attention* is, when faith make

and that well.

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and seriously to consider, and to
beleeue that the commande-
ment of God is a commande-
ment not for forme, but in
the truth, and that it doth indeede
pertaine to vs. An example of
both these actions of faith we
haue in *Ioseph*, who when hee
was tempted to folly of *Poti-
phars wife*, answered, *Shall I doe* Gen. 39.
this wickednes, AND SINNE
AGAINST GOD? Marke
here how his minde was filled
and possessed with a thought
and consideration of Gods
commandement.

The second action of faith,
wherby it raignes in the heart,
is to establish & confirm them
that beleeue, in their obedience
& subiection to God. And this
it doth by presenting Gods
promises to the minde. For by
meanes of them it worketh
foure

four actions in the heart. First of all, it makes vs flie vnto the true God alone, whose promises are. Secondly, it makes vs to beleue that God both can and will helpe vs according to our need. Thirdly, it makes vs to hope for his helpe, that is, for good success in prosperity, and deliuerance from some mitigation of our euils in aduersity, according to the tenor of his promises. Lastly, though temporall blessings faile, it makes vs still to rest in God for mercy, and for life euerlasting. And thus at all times it makes God to be our Refuge, our castle, our rocke, and tower of defence. Thus we see generally how faith raignes. To proceede further: The iust man liues a double life, namely, a spirituall life, and a temporall.

temporall, & both of them are
thred by faith; as I will plainly
manifest. *Spirituall life*, which is
the begining of eternall life,
stands specially in four things:
reconciliatiō with God, peace
of conscience, ioy of the holy
ghost, and newnesse of life.
Touching reconciliatiō with
God in Christ; it is reuealed,
offered, and giuen vnto vs in
the maine promises of the
Gospell, & in the Sacraments;
and it is no way in this world
made ours & holden of vs, but
by our faith. And in this case
of four reconciliatiō with God,
Faith hath two actions, one to
receiue it, the other to assure
ours of it.

Touching the first, faith ap-
prehends & receiues reconci-
liation on this manner. First of
all, the Spirit of God workes

B.

in

in men a generall faith of the law and the threatnings thereof, and it is called *the spirit of bondage to feare*. Because it causeth in vs a sight of our sins, and apprehension of Gods angelicall feare of due and deserued condemnation, despaire of our selues in respect of our selues; after this being done, the same spirit worketh in vs another faith called *sauiing or iustifying faith*, and it apprehendeth or receiueth Christ with his benefitt by certaine steps and degrees; & they are specially three: For the first of all vpon a thorough touch and liuely sense of our misery, there ariseth in our mind an earnest & serious meditation of the promise of mercy, & the benefitts therein offered; & it is called the opening or pearcing of the eare. Then Christ

and that well.

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the second place there follows
purpose, will, desire, and in-
deavour to beleue; vpon con-
sideration of the commande-
ment of God, that biddes vs to
beleue and apply the promise 1. Ioh. 3. 22.
to our selues. And further, this
will and desire shewes it self by
constant and serious inuocation,
which is nothing els but a fly-
ing from the condemning sen-
tence of the law, to the throne
of grace for mercy. Thirdly, af-
ter this there followes in pro-
cess of time, a setling and qui-
eting of the minde touching
Christ and his benefits, vpon
some assurâce therof, wrought
and conceiued in the mind by
the Spirit of God. And this
third degree is called a *stablish-* Isa. 26. 3.
ed thought. On this manner
some we by degrees to receiue
Christ for our full reconciliati-

B 2

on,

on with God. For, when vpon
the commaundement to be-
leeue, we doe in any measure
beleue Christ to be our Christ
he is our Christ indeed, accord-
ding to the tenor of the Euan-
gelicall couenant. Thus faith
apprehending Christ for our
reconciliation with God, be-
comes a victorious conqueror
and preuailes against the law,
Satan, hell, death, condemna-
tion, and all our spirituall ene-
mies : and thus euery beleuer
is aboue the law, sinne, hell,
death, euen in this life.

1. Ioh. 5.4.

The second action of faith
in the case of our reconciliation
with God, is to certifie and as-
sure vs in conscience thereof
and that is done by a practi-
cal syllogisme, which faith frames
in the minde on this manner

He that beleues the Gospell

and that well.

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shall haue all the benefites and blessings of God promised therein.

But I belecue the Gospell, and I beleue in Christ :

Therefore the benefites promised therein are mine.

The maior or first part of this reason, is the voice of the Gospell: the minor or the second part, is the voice of the beleeuing heart, which subiecteth it selfe in wil and affection to the commâdement, which bids vs beleue in Christ : and this is the act of special faith. And we may not thinkethat this voice of the beleeuing heart, is a false alarum. For he that truely beleues, hath his mind and conscience supernaturallly inlightened to discerne that he beleues. The third part, or the conclusion, is the foundation of all our ioy and spirituall com-

B 3

fort

fort. For it containes in it the chiefest certenty of our adoption and saluation that can be had in this life, namely, the certenty of faith, whence followes in a lower degree in the second place, the certenty that is by workes. And thus doth faith certifie all such as truly beleue, that they are the children of God.

Out of the former conclusion, or out of the certenty which is by faith, followes a full and liuely certenty of the doctrine of the Gospel, worthy consideration, on this manner. There is a threefold certenty the first certenty of reason or of generall faith, when a man by force of argument is convinced of the certenty of the doctrine of the Bible. This may be in the wicked and vngodly with

without faith in Christ. And this, in the elect by a more speciall worke of Gods Spirit, followes a faith in Christ, and the certaintie of iustifying or speciall faith, expressed in the conclusion of the former syllogisme. Thirdly, after this certainty of speciall faith followes another experimentall certaintie of the truth of the Bible, which also faith concludes on this manner:

The doctrine which assures vs to be Gods children, is certainly of God:

But the doctrine of the Gospell, beleued or mingled with our faith, assures vs to bee Gods children.

Therefore it is of God.

The maior is granted of all: the minor is in effect the conclusion of the former syllogisme,

me, and it is knowne by an experience of that spirituall comfort which the godly feele in their hearts. The conclusion sets downe the certentie of the Bible vpon a surer ground than any wit or learning of man can attaine vnto without the spirit of grace, namely vpon an inward assurance of our reconciliation with God. Of this certaintie our Sauiour Christ

Ioh. 7. 17. speakes notably, *If any man will doe my Fathers will, that is, beleeue it, & subiect himself to it, he shall know* [namely, by that comfort which he shall feele vpon his subiection] *of the doctrine, whether it be of God, or whether I speake of my selfe.* And Paul

1. Cor. 2. 15 saith that the spirituall man, that is, one regenerate by Gods Spirit, iudgeth all things: Hence it followes that such as desire to

be settled for their religion, and
such as desire to be good and
profitable students in diuinitie,
must first of all humble them
selues, and indeauour in their
hartstruly to beleue in Christ.
Because hence flowes the best
experience of the certenty, &
consequētly of the vnspeaka-
ble excellencie of the Bible.

Thus thē we see how we are
to receiue, holde, & enioy our
Reconciliation with God in
Christ, by no other thing with-
in vs, but by meanes of our
faith alone And therefore we
must haue speciall care, that
we may by the vse of Gods
means attaine to a liuely faith.
And for this cause we must do
two things: first we are to labor
to be conuicted in conscience
of the certentie of the word.
This done, we must then sub-
iect.

iect our wils to the comman-
dement of God that bids vs
beleue in Christ: we must
bewaile our vnbeliefe, we must
strive against the same, and
pray vnto God to cōfirme and
increase our faith by establissh-
ing our hearts in his loue.

The second part of spiritual
life is *Peace of conscience*; which
is nothing else, but a constant
and stable tranquility of mind
when the conscience doth not
accuse, but excuse: and when
neither hell, death, cōdemna-
tion, nor any danger is feared
ouermuch. This peace was in

Psal. 3.3.

David, when he said, *I laide me*
downe and slept, and rose againe
in the midst of manifold dan-
gers. This peace is of great ex-

Phil. 4.7.

cellencie; for it is *the peace*

Rom. 14.17

God: it is one part of the king-
dome of God, it passeth all vn-

der-

and that well.

29

understanding : it is in stead of a
guard to keepe our hearts and
minde in Christ. Now this
excellent peace springs out of
our faith, whereby we beleue
our reconciliation with God.
*Rom. 5. 1. Being iustified by faith,
we haue peace with God. 1. Chro.
20. 20. Trust the Lord, and ye shall
be secure. Yea as our faith is, so
is our peace: no faith, no peace:
liuely faith, liuely peace : con-
stant faith, constant peace:
faith in life, peace in life: faith
in death, peace in death : so as
we may say with Simeon;
Lord, now lettest thou thy seruant
depart in peace.*

The third part of spirituall
life is, the *ioy of the holy Ghost*: *Phil. 3. 1.*
and that is, to reioyce in God
because he is our God, and in
Christ because he is our Christ.
And this kind of ioy is not ta-
ken

ken from vs, or abated in afflictions, but rather increased. Rom. 5. 3. *We reioyce in tribulations.* And Heb. 10. 34. *Ye endure the spoiling of your goods with ioy.*

Now, our faith in the promise of life is the mother and breeder of this ioy, which ariseth of that happy and blessed conclusion that faith frames in the minde, I belecue: therefore the blessings of God promised in the Gospel, are mine. Thus saith Saint Peter, *Beleeuing ye reioyce with ioy unspeakable and glorious.* Again, the continuance and increase of our faith is the increase of this ioy.

1. Pct, 1. 8.

The last part of spirituall life is, *newnesse of life*. and conuersion, whereby we are borne new, and made new creatures, not because the substance of our body and soule is changed, but

be-

and that well. ^a

31

because the Image of God is restored. Now this change, both for the whole, and for the parts thereof, is by faith. Touching the whole: Men as they are new creatures, haue their beginning from the word of promise, or from Christ crucified, who is propounded in the promise, and that as the said word, or Christ is apprehended by faith. Act. 15. 9. *Your hearts beeing purified by faith. 1. Ioh. 3. He which hath this hope, purifieth himselfe. 1. Pet. 1. 22. Your soules are purified in obeying the truth. And againe, Beeing borne anew out of the immortall seede of the word.*

The parts of newnesse of life are specially three: True wisdom, good affections, good workes. True wisdom is to aduise of good things, and
to

to vse good meanes for the execution thereof. This wisdom ariseth of our faith in the word of God. *David* saith, he was wiser then his teachers, and wiser then the auncients: and he remembers the cause therof from the

Psal. 119 96 worke of his faith. *For thy testimonies are euer with me, and the offsprings are my meditations.* Out of the same fountaine spring all good affections. The loue whereby we loue God, comes of our faith, beleeuing the loue whereby God loueth vs. The perswasion of the forgiveness of many sins in the woman that she washed Christs feete with her teares, caused her to shew so much loue to Christ. God sorrow, when the heart is grieved properly for the offence of God, ariseth of faith, apprehending & beleeuing the mercy

Luk 7.47.

and that well.

33

of God in Christ. And in
every good worke, there is a
threefold action of faith requi-
red. First there is required an
act of generall faith, which is
to beleue that the worke to be
done in his kind pleaseth God.
Rom. 14. 23. *Whatsoever is not
of faith is sinne.* The second is
the act of iustifying faith, which
serves to purge the heart, and
to cause it to bring forth the
good worke to bee done. Psal.
16. 10. *I beleened, therefore I
shall not shake.* The third is also an act of
iustifying faith, that is, when
the worke is done, to appre-
hend Christ who by his merit
serves to couer the defect of the
worke ; because no worke of
ours can please God without
remission of sinne.

Thus newnesse of life with
all the parts thereof, hath his
off-

Ioh. 8. 56.

offspring of our faith. Yea after that a man is once made a new creature, faith giues him his life and sense: faith is the eye of the minde, whereby we behold Christ in the word and Sacraments. By his faith *Abraham* saw the day of Christ, & reioyced. With this eye we may sufficiently behold Christ; and bodily sight in this case is not necessarie for the time of this

Ioh 20. 25.

life; therefore Christ saith, *Blasphemed are they which haue not seen and haue beleeued.* Againe, faith is the hand of the soule, whereby we lay holde on Christ, and receiue him with all his benefits. It is the mouth of the hart whereby wee feede on Christ eating his bodie and drinking his blood to eternall life. It is the feet of the soule, that make

Gen. 5. 22. vs walk with God. Lastly, it is

mean

and that well.

35

meanes to bring vs into famili-
arity with God. For it is an eare
whereby we heare God speake
to vs in his word; and it is as it
were the topgue of the soule,
whereby we speake to God by
inuocation of his holy name.

To goe yet further, Spiritu-
all life is most of all manifest in
afflictions & tēptations, in the
bearing whereof faith raignes,
and that by a threefold action.

First of all it makes vs to de-
pend on Gods promises, and
to trust God without limitati-
on. For it doth not limit God
to any set time of deliuerance,
but leaues all to God. *He that*

Ira. 28. 16.

belieues, doth not make haste.

Daniell waited 70. yeares for

Dan. 9.

deliuerance out of captiuitie in
Babilon, and then finding
the time of deliuerance to bee
hand, hee prayed to God
for

for the same. Againe, faith doth
 not limit God to any means
 of deliuerance. God made pro-
 mise to *Abraham* of a blessed
 seed. For the verifying of the
 promise hee gaue him *Isaac* in
 his old age. This done, he com-
 maunds him to offer his one
 sonne in sacrifice. A grieuous
 crosse: for by this meanes
 hope is cut off, touching the
 promised seed. Yet by faith
Abraham still belceues the pro-
 mise, and that in the very
 offering of his sonne. Lastly, faith
 doth not limit God for the
 measure of affliction. *Iob* saith
*Hee will trust in God, though he
 kill him.* It was a grieuous af-
 fliction for *Dauid* to bee driven
 out of his kingdome by his
 owne son, yet marke what
 faith in the flight: *If he
 haue no delight in thee, be-
 lieue*

Iob. 13,

2. Sam. 15
16,

and that well.

37

*where I am, let him doe vnto mee as
shall seeme good in his eies.* The se-
cond action of faith is to make
vs beleue the promises of God,
when we feele the contrary, &
in one contrary to beleue an-
other. When we feele our own
sinnes, it makes vs beleue our
justification: when we feele our
wretchednesse and miserie, it
makes vs beleue our happi-
nesse: when we feele nothing
but death, it makes vs beleue
our eternal saluation: when we
apprehend Gods anger, and
feeel him to be our enemy, it
makes vs to apprehend his
mercie, and to beleue his fa-
therly kindnes. When Christ
was forsaken of God, he euen
then by his faith beleeueth God
to be his God. The third acti-
on of faith in afflictions, is to
assure vs of Gods presence, &
to

Psal. 16, 18.

to behold him with the eyes of
 faith. Thus *Dauid* saith, *I haue*
set the Lord alwaies before me: for
he is at my right hand. *Moses* lea-
 ued *Egypt*, & feared not the wrath
 of the king, *because he saw him*
that was invisible. When the ser-
 uant of *Elisha* feared ouermuch
 the host of the King of Syria, all
 that compassed the towne of *Ra-*
Dathan, the Prophet praises
 to God for him, that his eyes
 might be opened, to see the
 fierie chariots of the Angels
 God protecting him: and we
 likewise are to pray to God
 that the eyes of our minds
 may be opened to beleue, and
 to acknowledge the same. To
 the like protection. And there
 are men to liue by faith in the
 midst of their afflictions.

Heb. 11. 25

2. Kin. 6. 15

By this which hath been
 said, we are admonished first

and that well.

39

all to acquaint our selues with
the promises of God, as they
are recorded in the booke of
the Prophets and Apostles: se-
condly, at all times to build vp
on them by our faith, & not to
suffer our selues to be drawne
from them, though all tempo-
rall blessings of God faile vs,
euen health & life it selfe. This
is to arme our selues with a
shield against all the fierie
parts of the diuell, and to put Eph 6.16.
on a *breast-plate* that will saue 1. Thes 5.8
the heart and life, though o-
therwise in temptations we be
periculously maimed and foy-
led.

Thus much of spirituall life.
That our temporall life is led
by faith, I make it thus mani-
fest: Temporall life is preserved
and maintained by an honest
calling: every calling hath his
labour

labour and worke : and the
labour of all callings ha
miserie and trouble for
companion and fellow ; and
in all these faith raignes and
beares the sway in them that
beleue.

For the first, that is, for the
choosing and holding of our
callings with good conscience
there is required a double
of faith. For we must haue
faith, wherby we must be as
red that our callings are good
and lawfull in themselves :
Paul faith : *Whatsoener is not
faith, is sinne.* For the setting
this faith, this rule must be
membred ; That offices & o
lings which serue to preserve
the good estate of any familie
Church, or common-weale
are lawfull, & of God : becau
these are estates ordained

and that well.

41

God, and established in the
commandements of the mo-
rall law, specially in the first,
ft, and sixt commâdements.
Again, faith is required, wher-
by every man must beleue,
that the calling in which he is,
the particular calling, in
which God will be serued of
him. For vnles the conscience
be settled in this, no good work
can be done in any calling.
And for the better establishing
of the conscience, another rule
must be remēbred: That they
which are furnished with gifts
for their calling, namely, apt-
nesse and willingnesse, and are
therunto called or set apart by
men, whome it concernes to
call, are indeede called of God.
Thus the elders of Ephesus
hauing gifts to feed, and being
not called of God immedi-
ately

ly, but by men, are said to be
made over-seers by the holy Ghost.

And *Paul* saith, that God com-

2. Cor. 5. 22. mitted not onely to himself

1. Tim. 4. but also to *Timothie* the min-

isterie of reconciliation: & y

was *Timothie* not called imm

diately of God, but by me

And thus, in all other offic

and conditions of life, hee th

hath gifts fit for his place, an

is in a good manner call

thereto by them whose d

tie is to call, may assure him

selfe that he is called of God

And from this double fa

& perswasion, that our call

is lawfull in it selfe, and law

or pleasing God in respect

vs, ariseth an assurance of

presence of God, and of

protection, when we walke

the duties of our callings.

In the labour and worke

and that well.

43

our calling there is required a
double action of faith. The
first is to order our labours, that
they be done in good manner;
that is, in obediēce, & to good
ends, that is, to Gods glorie,
and to the good of men with
whome we liue. In this respect
Noah said to build an Arke by Heb. 11. 7.
and good Princes to or-
der their commonwealths, &
in a way of protection to make
warre with their enemies: and
thus must every man of euery
office, calling, trade, occupati-
on, doe his dutie by faith. The
second action of faith is in our
daily labours to restraine and
moderate our care. Men com-
monly take vpon them a double
care; one is to doe the workes
and labours of their callings; the
other is to procure a blessing
and good successe to their fore-

C

said

saied labours. But faith in God
 word where it raignes, it stir
 vp the hearts of men on
 to the first care, which is in
 performance of their painf
 labours and duties, and it
 strains them from the secon
 causing the to leaue it to God.
 For when men haue done
 duty that appertains vnto
 then faith makes them wi
 out any more ado, to waite
 a blessing on God. To this p
 pose the holy Ghost saith, C
 Psal. 55. 23. *thy burthen on the Lord, and*
 Phil. 4. 6. *shall nourish thee.* Againe, Bre
 thing carefull, but in all the
 let your requests bee shewed
 God in prayer & supplication
 thanksgiving: and Cast your
 on God. Now this faith, wh
 by we depend on God for
 good successe of our labo
 hath an infallible ground
 name

Psal. 55. 23.

Phil. 4. 6.

1. Pet. 5. 7.

and that well.

43

namely, that God best knowes
our wants, and he will giue vn-
to vs all things which he in his
wisdome knowes to be neces-
sarie. Christ saith, *Your heauenly* Math. 5. 32.
Father knoweth that you haue
need of these things, that is, foode
and raiment. Againe, He careth 1. Pet. 5. 7.
for you: and, nothing shall be want- Psal. 34. 9.
ing unto them that feare God. If
men would by faith build on
these promises, they shold not
need like drudges of the world
to foyle and spend themselves
and the best part of their daies
in worldly cares, as they doe,
For they shold haue a greater
blessing of God with les care,
if they would trust him: and
they should haue farre more
time the they haue, to care for
heauen and heauenly things.

Thirdly and lastly, euery
calling since the fall of Adam,

C 2

hath

hath misery & affliction to
his companion. And for
quiet bearing of the misery
of every calling, faith is of great
moment. For it workes pa-
ience by perswading & setting
our mindes in two things : the
first, that God is well pleased
with vs, and that we are reconciled
to God in Christ : the
second, that all our miseries shall
in the end turne to our good
and euerlasting saluation. And
where these two perswasions
take place, there is contentment
in any estate.

Thus much for the meaning
of the text : now followes the
vse. The first and principall
concernes the information
of our iudgement, in the main
point of our saluation. For
hence *Paul* hath taught vs to
gather, that a sinner is iustified

and that well.

47

before God by his faith, without the works of the law. And hence disputes on this manner: *If a sinner bee iustified by faith, he is not iustified by the law: but a sinner is iustified by faith: therefore hee is not iustified by the law.* The conclusion is propounded in the eleventh vers of the chapter to the Galathians. The maior is confirmed in the 2. verse by the diuerse manner of iustifying: *The law (saith Paul) iustifieth by doing, not by beleeuing: and faith iustifieth not by doing, but by beleeuing.* The minor is confirmed in the 11. verse, by the testimony of the prophet *Habacuck: The iust shall beue by his faith.* And whereas the Papists of our time say, that *Paul* in this argument disputes onely against such workes of the law as are done by nature,

C 3

but

but not by grace: they erre and
are deceiued. For he opposeth
not works of nature & works
of grace, but workes and faith
doing and beleeuing: and the
Prophet saith very plainly: and
mark it, that the iust man, who
is a doer of the works of grace
is iustified, and liues not by his
works, but by his faith. Again
where they make a double ius-
tificatiō: one whereby a sinner
is made a iust man, the other
whereby a iust man is made
more iust: and teach that the
first is by faith without works
and the second by faith and
workes, they erre likewise. For
not only a sinner vnconuer-
ted but the iust man stands iust,
is still iustified by his faith
without his works. *Paul* who
he alledged this text, knew
of one iustificatiō, whether

spect the beginning, or the continuance, and the accomplishment thereof.

Secondly, hence may be learned the right way of reformation of our liues. In this reformation two things are required: an *Examination*, and a *change*. If we examine our liues by this text, we shall finde twoaine faults and aberrations in the liues of men. The first is that they reiect and put away the rule of directiō, that serues for the ordering of their liues. And this doe they, when they do not beleue and trust Gods word. And we may not thinke, that this our vnbeliefe is a small matter: because it is nothet sinne of al other sins: and it is the principall law of the kingdome of darknes, not to beleue God. Hereupon our

enemy *Satan* endeauoured
all means to imprint this leſſon
of vnbeliefe in the mindes
our first parents: and hauing
effected his purpose, he
since indeauoured to make
sinne to raigne in the liues
men. It raignes commonly
seauen especial fruits or sinnes.
The first is *Atheisme*, when
deny God and his word. *Athe-
isme* hath two parts: *Epico-
urisme* & *Temporising*. *Epico-
urisme* is, when men contemne
Gods cōmandements, thir
nings, promises, care for
thing but meate, drinke, &
pleasures. *Temporising* is,
men imbrace religion so
forth as they are forced
lawes & times, & no other
These are the common sinnes
of our daies. The second
is *Heresie*, and that is,

and that well.

91

then distrust God in some Article of faith. This fruit abounds in this last age of the world; because in these times the diuell hath reuiued the heresies of the former ages. The third fruit is *Apostasie*, and that is, when men chaunge their faith and religion. And this chaunge is made, when the euill heart of vnbeliefe causeth them to depart from the liuing God. Heb. 3. 12. This hath beene the fault of the people of this land in the times of persecutiō. The fourth fruit is *Hypocrisie*, which is to make a shew and pretence of faith, and to want the power of faith in honest and godly conversation: or againe, hypocrisie is nothing else, but the vnbeliefe of the heart, couered ouer with the false appearance of faith. And it is the common

mon sinne of these times, An
 which a formall or ceremon wor
 all faith, and ceremoniall the
 pentance beare a great swe pro
 For men make the highest ny
 gree of profession that can be gea
 when they come to the Lords, s,
 table: and yet afterwards take ane
 to themselves liberty to liue
 and do as they list. The fructu
 fruit is, *carnall securitie*, wher Go
 men vpon contempt of the Iudg
 iudgments of God, and thre mo
 nings of his word, go on in ho
 in their sinnes, flattering and
 soothing themselves. Thus the
 sonnes in law of *Lot* who are
 they heard of the destruction be
 of Sodome, esteemed it but as
 a mockery. Thus did the lew
 make a league with hell and wh
 death, and said with themselves,
 selues, that the scourges of
 God should not come at them.

Gen. 19. 4.

Isa. 28. 15.

Matth. 25.

and that well.

53

And in this last age of the world, men shall wholly addict themselves to pleasures and profits, thinking nothing of any iudgement of God, till vengeance befall them. The sixth is, *wilfull ignorance* of the will and word of God. For the diuell blindes the mindes of vnbeleeuers, that the light of the Gospel shine not vnto them. This is the fault of our common people, who commonly hold an opinion, that it belongs not to them to know the word of God: because they are not learned (as they say:) or because they haue other businesse to thinke on. The last fruite is *worldlinesse*, and that is when men mind nothing but worldly matters. And this comes of the want of faith in the prouidence of God. These
are

are the principall fruites of their
 beliefe, whereby it may easily
 be discerned & discried whether
 it is. And if any man thinke
 himselfe to haue a fulnesse of
 perfection of faith, as many
 doe; euen this one thing is the
 sufficient argument of his want
 of beliefe. For it is the first
 to faith, to see in our selues the
 want of faith.

The second maine aberration
 in the liues of men is, that they
 set vp false rules to order their
 liues by: & they are foure. The
 first is the *light of naturall reason*.
 For many are of opinion, that
 it is sufficient to the pleasing of
 God, if they liue ciuilly, that is,
 do iustice to every man, & liue
 peaceably, hurting none. This
 is the blinde Diuinitie of the
 world, that if they carry them
 selues thus & thus, whatfoeuer
 they

their sinnes be, God will holde
them excused. But they are far
wide: for in a life acceptable to
God, faith is required; the light Rom. 8. 5.
of reason will not serue the
turne. *Paul saith, The wisdom of* 1. Cor. 2. 14.
the natural man is enmity to god;
and hee cannot discerne the things
of God. The Pharises had ciuill
iustice and goodnes; yet saith
Christ, except your iustice ex-
ceede theirs, ye cannot enter
into the kingdome of heauen.
The second false Rule is
Sense, that is, seeing & feeling:
by this men commonly liue. If
wee enioy the good blessings
of God, health, wealth, liber-
tie, peace, honour, good re-
port, then wee can trust God:
but if hee withdrawe his bles-
sings, and present himselfe to
vs with an emptie hand, wee
trust him no longer, nay we
murmure

mure and despaire, & without
feare of God vse any vnlawfull
meanes to releue our selues.
Though we haue his promise in
word, yet doe we not trust him
vpon his bare & naked word,
vnles withal he doe lay downe
vnto vs some good pawn, as he
make vs to feele and enioy his
good blessings. Againe if a
man that is our friend, make
promise of helpe or deliuerance
in any danger, we rest contented
& find our selues much eased
thereby: and yet the promise
made by God in his word of
helpe and deliuerance, though
they be often read vnto vs,
often vrged, breed not the like
contentation. Hee that on his
death bed hath commended his
children to some trustie friend,
departs more quieted in mind
thē if he had commended them
without

without help of friend, to God
their best Father. A man vpon
good security lends to another
an 100. pounds, hoping for the
principall with the increase at
the yeares end: yet dare he not
scarce deliuer an 100. pence to
the poore members of Christ,
vpon the promise and bond of
God himselfe, who saith, *Hee
that giues to the poore, lends to the
Lord,* and he will returne the
said gifts with a blessing. Now
all this comes to passe, because
men rather trust them whom
they see, then God whom they
neuer sawe. Moreouer, it is a
property of them that do in-
deed beleue, to iudge their e-
state by feeling: but herein they
deceiue themselves. For we must
liue by faith, & not by feeling:
and feeling is often deceitfull.
Because such as finally fall away
from

Heb. 6. 4.

from God may haue a feeling
or taste of the good word
God, and of the powers of the
life to come.

The third false Rule is *false*
faith, which is without or
gainst the word. Thus the
Turke lives by his false faith
the Iew by his: the Papist by
his. For he beleeueth as well the
Traditions of men, as the word
of God, & he puts his trust
onely in God, but also in the
creatures, namely, Saints & an-
gels. Thus also doe Magicians
sorcerers, witches, inchaunter
whatsoever they doe, by a Sa-
tanicall faith in that couenant
which they haue made with the
diuel. And such persons as ask
counsell of witches and wi-
zards, called cunning men and
women, help themselves on-
ly by their false faith. For when
they

in they vse charms or spels, or like
of Satanicall ceremonies, they cō-
monly find successe & are hel-
ped of the euils that betide
them : and that comes to passe
in this manner : In the vse of
the foresaid ceremonies pre-
scribed and deliuered by wit-
ches, they haue a blinde & er-
ronious faith : vpon their faith
followes a Satanicall operation
in effecting of the cure desired.
For charmes or spels being but
words, haue no vertue in them
to ease or helpe man or beast,
either by creation, or by any
ordinance of God in his word:
and therefore the effect they
haue, is by the power of the di-
uell vpon mans faith. Let our
common people think on this,
who though they much boast
of their faith in Christ, yet whē
they are in any extremity or
danger,

danger, very commonly per-
tise this Satanicall faith.

The last false rule is: the
of the heart: and by this rule
most men square their lives.
The lust that commonly rules
is three-fold: lust concerning
bodily pleasure, lust of worldly
wealth, lust of honor, as S. Ioh.
1. Ioh. 2. 16 faith: *Whatsoever is in the world
is the lust of the flesh, the lust of the
eyes, and the pride of life.*

Thus much of the examina-
tion: now followes the change.
That we may change our lives
in respect of vnbeliefe, four
things are required. The first
is, that we must acknowledge
& bewaile our vnbeliefe with
the manifold fruit therof. And
we haue good cause to do so.
For by vnbeliefe the diuell
Eph. 2. 2. rects his kingdome in mens
hearts, and workes his pleasure

and that well.

61

vs, and vpon vs. Secondly, vnbeliefe corrupts and defiles our actions whatsoeuer, though otherwise they be good & lawfull in themselves. *Paul* saith; that to vnbeleeuers all things are vnclean, yea their minds & consciences are defiled. Thirdly, vnbeliefe depriues vs of the good blessings of God, which otherwise we might enioy. If we beleue not, ye shall not be established, saith the Prophet. In Capernaum Christ could doe no great wonders, by reason of their vnbeliefe. Lastly, vnbeliefe pluckes downe vpon men the plagues and iudgments of God. *Moses* and *Aaron* were smitten, & the land of Canaan for their vnbeliefe. A certaine king was troden to death in the gates of Samaria, because he would not beleue the word of

Tit. 1. 5.

Isa 7. 9.

Ma. k. 6. 5.

Num. 20. 11

2. Kin. 7.

of

of the Lord by the mouth
Elisha. *Zacharie* was dumbe
a time, because he would
beleue the message of the
angel. Many at this day, when
iudgements of God lie heauy
on them, say presently they
fore-spoken, and they crie
on this or that suspected witch.
But such persons are often
ceiued. For the great witch that
doth them all the hurt, is
vnbeliefe of their hearts which
by they distrust God in
word: and this sinne alone
there were no witches in that
world, is sufficiēt alone to
uoke God to plague and
nigh vs fundrie waies, and to
griuously. Therefore let
with bitternes of hart beweepe
our vnbeliefe: and the rather
because it is a stepp to faith
acknowledg the want of

and that well.

63

The second thing to be done
is to make examination whe-
ther we be in conscience con-
vinced of the certentie of the
word or no. If we be not, we
must labour to be conuincd.
Because that natural atheisme,
wherby we doubt whether the
bookes of the Prophets and
Apostles be the word of God
or no, hinders the certenty of
faith. For the setting of the
conscience in this point, these
arguments may be vsed. The
first: it is a principle in nature
that there is a god: if there be a
god, nature can say he is to be
worshipped; if he be to be wor-
shipped, he hath revealed him-
selfe and his wil to man, for o-
therwise he cannot be worship-
ped. And this reuelatiō is to be
found in the writings of the
Prophets and Apostles, and in

no

no other writings of men
 cause we find the doctrine
 Scriptures to be agreeable
 the very nature & maiestie
 God, & so is no other doctrine
 or learning whatsoever. For
 is the most ancient, & all other
 religions come farre short of it:
 It is one and the same, ever
 more consenting with it for
 without change or alteration
 The Apostles agree with the
 Prophets: the Prophets were
Moses: and all with the first
 relation made at the creation

^a Psal. 106. Againe, (a) it discovers and
^{11. 13. & 14} reveals the secret thoughts of
 Luk. 8. 11. men, that no art or learning
^{22.} discover: & this argues that
 Apoc. 18. 7. was penned by him who
 1. Cor. 2. 14. searcher of all hearts. These
 Mat. 12. 24. argument is a wonderfull
 Psal. 7. 8. *dence of the truth*, not to be
 Isa. 28. 15. in any other writings in
 Luk. 12. 19. the
 45.

and that well.

65

world. This euidence stands
pecially in eight things: The
first is that the writers of scrip-
ture fully and plainly set down
their owne faults, yea their
chiefest faults, not sparing to
name themselves in mans rea-
son: and this argues, that in
writing they were guided by
the Spirit of truth. The second
is that the books of Scriptures
contain many mysteries aboue
the reach of mans reason, yet
not against reason: because we
may discerne a truth in them,
and that by grounds & princi-
ples of reason. The third is, that
the speeches of Scripture aime
not at by-respects, but simply
to absolutely giue & ascribe
glorie to God alone. The
fourth is, that the Scriptures
beaine full & perfect doctrine
in the pacifying, setling, and
directing

Num. 20. 11

Psal. 52. &

116. 11. &

73. 11. 12.

1. Tim. 1. 13

directing of the conscience
all things. The fift is the ho-
nelle and puritie of the law
Moses, in that it accuseth
condemneth all men of sin
and prescribeth perfect rig-
ousnesse. Herein it surpasseth
the lawes of all countries, com-
mōwealths, kingdomes wher-
soever. The sixt is the wisdom
that appeares in the policie
gouernment of the common-
wealth of the Iewes set downe
by *Moses*. The seauenth is
conciliation of iustice and
mercy propounded in the gos-
pel. For in Christ iustice and
mercy meete, and iustice
a fort giues place to mercy.
The eight thing wherein
evidence of truth appeareth
the consent of Scripture
it self: for doctrine agreeeth
historic, and every part

any part. This manifold evidence of truth, shewes that Scripture is from the God of truth. If any say, that they find no such evidence in Scripture, answer, it is their owne fault: if they would seriously read the Scriptures with prayer to God, it would appeare. The third argument is the efficacy of the word: which appears in this manner: Gods word is contrary to the nature and corrupt disposition of man: yet for al this, when, being preached, it convinceth and condemneeth men of sinne; it begetteth and converteth them to himselfe, and causeth them to live and die in the loue and obedience therof. Thus could it ever doe, vnlesse it were of Gods operation. The fourth argument is, that the Prophets

Heb. 4. 12.

2. Cor. 10.

and Apostles wrought miracles for the ratifying and confirming of their doctrine. Now these miracles surpasse the strength of nature, and were immediately from God: and therefore the doctrine there confirmed, was also of God. The fifth and last is, that the writings of the Prophets and Apostles containe many prophecies or predictions of things to come, that none could see or fore-tell, but God.

1. Kin. 13 2. name of *Iosias* and his death
 Isa. 44, end. are fore-told 330. yeres before
 he was borne. *Cyrus* & his things are mentioned more
 an 100. yeres before his birth
 now these and the like prophecies, argue that the doctrine is of God. By the like arguments, are all the worldly doubt of the world

and that well.

69

God, to settle and stablish their
consciences.

Now This done: then followes
the third point, and that is, that
we must search & inquire what
the substance and scope of
the word of God. The scope
of the whole Bible is Christ
with his benefits, and he is re-
vealed, propounded, & offered
unto vs in the maine promise
of the word; the tenor wherof
is that God will giue remission
of sins and life euerlasting to
all that will beleeue in Christ.
According to this maine promise, God
hath added a maine commaun-
dement, which bids vs to be-
lieue the said promise, or to
take hold of Christ with his benefits
and to our selues. Now then our
chief dutie is, to subiect our
thoughts and wils to this com-
maundement that bids vs be-

1. Ioh. 3. 23.

D. 2.

leeue

beleue in Christ. This is
 subiection of faith, of which
 two things must be obserued.
 One is that this is the first
 subiectio that we can giue to god
 to trust him vpon his promise
 for the pardon of our sins, and
 for life eternall. And from this
 subiection of faith, ariseth another
 subiection to the whole world.
 In Christ are all the promises
 of God *yea* and *Amen*: the
 and the obedience of all
 commaundements thereof
 established by faith: without
 Christ no good thing can be
 done. The second point is
 this subiectio is easie, in respect
 of that subiection which the
 law requires. The perfect
 obedience of the law is impossible
 to all men except Christ,
 to such as are borne anew by
 the Holy Ghost, though as vs

2. COL. 1, 21.

the time of this life, they desire
neuer so earnestly: Yet faith
in Christ and repentance is so
far forth possible to all that
will and desire it, that whoso-
euer doth seriously but will to
believe, and to be conuerted,
with indeed beleue, and is
conuerted, & doth please God,
shall not perish eternally;
though the beginning of
his faith and conuersion be
weak, so it be in truth, and
not counterfeit. Isa. 1. 19. If
ye will and obey, ye shall eat the
good things of the land. Luk.
11. 13. Your heauenly Father gi-
ueth the holy Ghost to them that
aske him. Math. 11. My yoke is
easy, and my burden light. There-
fore let vs trie our selues whe-
ther we haue wil to subiect our
selves to the word of God, that
we may beleue in Christ: neuer-

thelesse we may not think
this will to beleue is in
power. For it is by the spee
mercy of God stirred vp in
hearts of the Elect, by the o
ration of the Holy Ghost.

The 4. and last thing in
change, is, that faith in Ch
or in the word beleueed, m
raigne and rule in the he
bringing the whole man
subiection to the whole w
of God. And this faith in Ch
doth: because when it is o
setled in the heart, it worke
vs a full & setled faith of eu
part of the word of God; nam
ly, of his precepts, and of
threats. Here then our dut
to subiect our selues by mea
of our faith to the whole wo
and to suffer nothing withi
but it alone to beare sway. T
is the will of God; let the w

and that well.

73

God dwell in you plentiful-
The good ground yeelds it
life, and giues place, that the
ede may take deepe roote. It
a blessed thing to haue the
kingdome of God erected in
our hearts: now this kingdome
erected, when the word of
God keepes all the powers of
body and soule in subiection.
and when our faith in Christ
binds our thoughts, affecti-
ons, words, deeds, sufferings in
subiection to the word of God,
then we liue by faith.

The third vse followeth: in
that we are to liue by our faith,
we are taught to seeke for
knowledge of the will & word
of God, & daily to increase in
the same knowledge; specially
to acquaint our selues with the
commandments of God that
concern vs, with his promises,

D 4

and

and threatning. For faith is the life of our soules, and the word is the life of faith : because it is first kindled, & afterward confirmed by the hearing of Gods word. Againe, the word moderates our faith, that we beleeue not more then we should, & come short in beleeuing. The word therfore that serues to limit our faith, must be knowne in his seuerall branches and points.

Fourthly, hence we learne how we are to carry our selves in greatest daungers, as in the time of plague and pestilence, in the time of famine, in the time of warre and bloud, in the time of our last & deadly sicknes. We haue then need of great help: & the only way is then to stay our selues, and stablish our hearts by our faith.

and that well.

75

Gods promises. It is the scope of this text, to teach is one point of doctrine to the Jewes, being now oppressed by the Babylonians. *David* in danger, and Christ in the time of his passion, by their death commend their spirits into the hands of God. Of the martyrs & Saints of God, some are by their faith imprisoned, Heb. 11. 36 some racked, some stoned. Faith in perilous times is of great use. First, when a man is dead, it quickens and puts life in him, as *David* saith, Remember the promise made to thy servant, wherein thou hast caused me to trust: it is my comfort in my trouble: for thy promise hath quickened me. Vnderstand here the promise as it was tempered and mingled with his faith. Againe, faith in the times

Psa. 119. 49

times of danger doth as it were
fence and compasse vs with
promises of God. This may
gathered by the oppositiō
is between these words, &
former: *The vniust man puffeth*
himselfe, saith the Prophet,
builds towers of defence
himself: but the iust man
beleeueth: and that shall be
him in stead of all the tow
in the world. For it bring
vnder the presence, wing
protection of God: it mak
him to be our safegard &
er of defence. This doctrine
to be thought on the rather
because, though we now in
peace and other blessings
God, yet our common situ
and especially our vnbel
eals downe for the great
griuous iudgements of
Moreover, hence we

and that well.

77

ought that every man must
have a faith of his own. *The iust*
man shall live by his OWN faith,
with the Prophet. And good
reason: for every man is a crea-
ture of God, and must doe his
homage to God by beleeuing
in him: and because every man
hath neede of Christ for him-
self: therefore must every one
have a faith of his owne to lay
hold on Christ. It may be ob-
jected, that sometime the faith
of others hath saved men.
Mar. 2. 5. *When Christ saw their*
faith, he said to the sicke of the pal-
ace, Thy sinnes are forgiven thee.
And Iam. 5. 6. *The prayer of*
the sicke shall save the sicke. I answer,
that the faith of one man may
be a means to procure health
to the bodie and other temporall
blessings, yea faith vnto others;
but cannot any man receive
par-

pardon of sinnes, and eternall life, but for himselfe. Therefore when it is said in the place, *When he saw their faith* the faith of the palsie man may not be excluded, but included, and the place of *Iames*, speaks only of the bodily health.

Againe, it may be alleadged that seeing we are iustified by the iustice of another, namely of Christ: we may also be iustified & saued by the faith of another: I answer, that the reason is not like, because the obedience of Christ is both his & ours: his, because it is in himselfe: ours, because it is applied to vs by God, and receiued by our faith: & the like cannot be said of the faith of any other.

Thirdly, it may be alleadged that infants haue no faith of their owne; I answer, the

three opinions touching Infants faith: the first, that infants haue actuall faith wrought in them by the holy Ghost: because it is said, Mat 18.9. *Who-
euer offendeth any of these little
ones that beleeeue in me.* But this
opinion seemes to bee an vn-
derstanding, because faith presuppo-
sith vnderstanding and know-
ledge, which infants want. A-
gain, if infants receiued do be-
leue when they are young,
they would no doubt, shew it
when they come to be of years:
if faith they shew none, vnles
they attaine vnto it afterward
by diligent teaching and instru-
ction. And the place in *Mat-*
thew may be vnderstood of
those of yeres, who if they haue
contrite and humble hearts,
little ones beleeuing in
Christ. Againe; children after
some

some yeares by good education
and instruction, may attain
some knowledge, and consequen-
tly to faith. Thus *Thie* was brought vp in
Scripture of a childe. The
cond opinion is, that all places
of Scripture intreating of
are to bee vnderstood of
of yeares, and that children
saue by some other vnknown
& vnspeakeable way with
faith. I somewhat doubt of
because it is said, *Whoso*

Mark. 16. 19 *leueneth not, is alreadie con-*
ned. Againe, *Without*
it is impossible to please God.
third opinion is, that children
haue faith after a sort: be-
the parents according to
tenor of the couenant, *I*
thy God, and the God of thy
beleue for themselves
their children: and the

and that well. 81

their faith is not onely theirs,
but also the faith of their chil-
dren. Hence it is that the scrip-
ture saith; *If the roote be holy,* Rom. 11.
branches are holy; and, If ye
beleeue, your children are holy. 1. Cor. 7. 14.
According to humane law, the
father & his heires are but one
person, the father couenanting
himselfe and his children:
what then should hinder, that
the father might not beleeue
for his childe, and the child by
the parents faith haue a title to
the couenant, and the benefits
thereof? It is alleadged, ^a that ^a Bellar. l.
this means children shall be ^{16. de bapt.}
borne beleeuers, and so be con- ^{c. 4.}
firmed and borne without ori-
ginal sinne. *I answer,* Beleeuing
parents sustaine two persons:
whereby they are men: and
when they bring forth children,
they bring mans nature with all the
cor-

corruptions of nature. They are
ther, as they are holy men and
beleeuers: and thus they bring forth
infants that are not in
much their childrē, as the children
of God. And infants are
Gods childrē not by vertue of
their birth, but by the means
of parents faith, which intitleth
them to all the blessings of the
covenant. Children properly
nally sustaine a double perfection.
If they be considered in themselves,
they are conceived in sin,
and borne in Originall sin. If
they be considered as they are
holy and beleeue, by the faith
which is both theirs and their
parents faith, & consequently
haue by this meanes title to
Christ and his benefits, their
nall sin is couered & remitted.
If it be said, that by this meanes
all children of beleeuing

and that well.

83

beats are Gods children ; I an-
nounce, that we must presume
but they are all so ; leaving se-
veral judgements to God. To
each third opinion I must in-
terpose: because we are to iudge
of infants of beleeuing pa-
rents in their infancy dying
unjustified, and I finde no iu-
stification in Scripture with-
out faith. And this hath beene
the judgement of ancient Fa-
thers. *August. Serm. 14. of the*
records of the Apostle, How
in (th he) doe infants beleue?
they be faith of the parents. If by
the faith of parents they bee pur-
ged by parents sinne they are pol-
luted. The bodie of sinne in the
children parents begot them sinners:
the Spirit of life in their lat-
er parents, did regenerate them
into beleeuers. Bernard epist.
on faith, Among the nations

as

as many as were faithfull, if
 were of yeares, wee beleene
 they were cleansed by faith
 the sacrifices, and that the pa
 faith alone auaieth for child
 yea that it is sufficient for

See further Againe, It is meete and for
 Iust. q. 56. honour of God, that to whom
 Aug. epist. denies their owne faith,
 23. 37. 105. should graunt to them a benefi
 de bap. l. 4. the faith of another.
 cap. 2.

Bernar. ser. Thus then it is manifest
 66. in Cant. euery person must haue a
 of his owne. Hence we learne
 that the doctors of the Ro
 Church erre and are deceiued

^aImmanuel^{1a} when they teach, that a
 Sa in A. may rest himself in the faith
 phorismis, his teachers, beleeuing in
 confessorio- dry things only as the Ch
 rum, beleeues, though he know
 distinctly what is the faith
 the Church. Againe, here
 Popes pardons fall to gro

and that well.

85

in vaine doth the Pope by
power of the keyes, apply
meritorious workes & the
satisfactorie sufferings of one
to another, considering e-
very man is saved onely by his
owne faith. The wise virgins
confessed that they had oile no
more then served their owne
needes. They knew not the po-
wer of doctrine, that men might
do good workes enough for
themselves, & an overplus for
others. Hilary gathered hence, vpon Math.
25. *one mans good workes cannot*
be applied to another. Hierome
saith, *Euery man shall receiue a* *ibidem.*
reward for his owne workes: and
one mans workes cannot co-
mpensate another mans faults in the
day of iudgement. The speech of
the Papists may stoppe the mouthes
of the Saints. *Though* (saith he) *Serm. 12. de*
death of the Saints bee pretious *passions.*

in the sight of God, yet the
 of no innocent is the reconciling
 of the world. The righteous
 receiued crownes, but they
 not giuen crownes: And the
 tude of beleeuers ministers ex
 ples of patience, but not gi
 iustice. For the deaths of
 all were priuate or partic
 neither did any of them by bi
 nerall discharge another
 debt: considering among the
 of men, Christ our Lord is
 found in whome all are cruc
 dead, and buried, and risen ag
 Paul indeed saith to the
 2. Cor 12 15 rinthians, that he desired to be
 stowed for their soules: and
 2. Tim. 2, he suffers all things for the
 but this he speakes in res
 of his Apostolicall minist
 & not in respect of any wo
 of satisfaction, performed
 him in the behalfe of ou
 Ag

and that well.

87

mine he saith, I beare in mine Coloss. 1.

the bodie the remainders of the
sufferings of Christ: but these re-
minders are the sufferings
which every man must beare
himselfe. For every disciple
of Christ, must take vp his
crosse; and so accomplish
the sufferings of the whole
ecclesiasticall bodie.

Thirdly, by this we learne
to relie on the gifts, suffra-
& prayers of others: but to
relye for a sufficient and liuely
aid of our owne. The foolish
Papists that supposed they
had furnished themselves
with a sufficient oyle of the wise
Papists, were vtterly disappoin-
ted. Therefore the speech of the
Papists is to be detested: name-

that the suffrages of the living, Bollar. de
is, their fastings, prayers, Indulg. c.
masses, &c. do 3. waies helpe 24. p. 87.
lead, by way of merit of con-

*How to live,
gruitie, by way of intreaty,
by way of satisfaction.*

Lastly, here we learne
faith and the iustice of
conscience must alwaies
together. And for this can
is not said, that man liue
faith, but the iust man. Let
protestants learne & rem
ber this. For it is Gods
maundement that wee sh
ioyntly keepe faith and
conscience. And it is a co
offence to Atheists, Pa
worldlings, that such as p
faith faile in the righteo
of good conscience. So
may bee, will say, that it
suffice for them to call
God when they are dying
to die by faith; I answer,
we must not onely die an
sued, but also live in
world by our faith.

FINIS.

A
BALVE FOR
A SICK
MAN:

OR,

TREATISE CONTAIN-
ing the nature, differences, and
kindes of death; as also the right
manner of dying well.

and it may serue for spirituall in-
struction to

Mariners when they goe to sea.

Souldiers when they goe to battell.

Women when they trauell of childe.



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